THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Look up and not down; look forward and not back; look out and not in; and lend a hand.—EDWARD E. HALE.

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MAJOR GENERAL THOMAS L. KANE.

[THIS article was given as a lecture some time ago by Elder Richard W. Young, President of the Ensign Stake of Zion, Salt Lake City, and was commended by all acquainted with the facts, as a very able address. The subject is interesting to all Latter-day Saints; to those who have followed the course in Church History just finished by the Sunday Schools of the British Mission, it will prove doubly interesting. It shows, furthermore, that the Latter-day Saints are not wanting in the sublime qualities of pure gratitude.—The Editors.]

How prone we are to drift with the current of popular opinion—to judge things by the standards in common use! How difficult it is to fly in the face of popular opinion! How almost impossible to bear up against the adverse sentiments of those whom we respect and love; to beard the scorn and ridicule of the community in which we live; to outrage, perhaps, the deep-seated convictions of that society in which we move! Emerson describes as his hero the man, who, "taking both reputation and life in his hand, will with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and rectitude of his behavior." Certainly those, who, in defense of their convictions of truth, have the courage to face not merely death but the loss of reputation, are the stuff out of which true heroes are made.

This preface deals with such a man—one who had the intrepid courage to face the scorn of his contemporaries in defense of a people denounced and persecuted by a concerted world. An examination of his career will disclose that he was the true friend of the oppressed wherever found, the uncapitulating foe of tyranny in whatever guise it might appear. This brief sketch

was prepared as a humble tribute to the memory of General Kane of Pennsylvania, a man who consecrated much of his life and laid his reputation on the altar in the service of the Mormon community.

Thomas Leiper Kane was born February 27, 1822, in Philadelphia. He was descended from several of the oldest pre-revolutionary families of the northern colonies. One of his ancestors came over on the *Mayflower*, and his grandmother on his father's side was a Van Rensselaer of New York State. His father, John Kent Kane, was at one time attorney-general of Pennsylvania, and, at the time of his death, judge of the United States district court at Philadelphia. His brother, Elisha Kent Kane, was a distinguished surgeon and scientist and the most famous Arctic explorer of his age. In his youth, Thomas spent several years in England and France, serving part of the time as secretary of the United States legation at Paris. Here, behind the barricades, young Kane demonstrated his devotion to the cause of liberty by fighting shoulder to shoulder with the people. Upon his return to his native land, he immediately threw himself with all the impetuosity of his nature into the anti-slavery struggle. He became a Director of the so-called "Underground Railroad," the name given to those various secret lines of communication employed by the abolitionists of the North in bringing about the escape of Southern slaves to Canada. At this time he was a United States commissioner, a position which he resigned because his duties under the provisions of the "Fugitive Slave Law" would have compelled him to assist in the return of slaves to their owners.

General Kane's first introduction to the Mormon people occurred in the year 1846. Elder Jesse C. Little had been sent East in the early part of that year for the purpose of arranging for such assistance in emigrating the Mormon people to the western coast as the government might be able to offer. At Philadelphia, Elder Little enlisted the sympathy and aid of Mr. Kane, and through the latter was able to meet Hon. George M. Dallas, then Vice-president of the United States. When, after frequent interviews with the administration, it was determined by the latter to muster a battalion of Mormons into the United States service, Mr. Kane decided to accompany Elder Little to the frontier. While returning to Pennsylvania he visited the deserted City of Nauvoo. March 26, 1850, he delivered a discourse on "The Mormons" before the Historical Society of Pennsylvania, subsequently printing the same in pamphlet form. This lecture is unquestionably one of the most eloquent and pathetic literary productions of its time and is worth the perusal of every student of history. It sketches the trials and tribulations of the Mormon people in their exodus from Nauvoo to Winter Quarters, gives a brief account of their second great flight across the vast plains into the chambers of the mighty mountains, and concludes with a glowing tribute to the industry, devotion, charity, bravery, cheerfulness and fortitude of the

people concerning whom he had earned the right to speak with authenticity. The address concludes with these memorable words: "I said I would give you the opinion I formed of the Mormons; you may deduce it for yourselves from these facts, but I will add that I have not yet heard a single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live, that I do not from my own observation, or the testimony of others, know to be unfounded."

The Mormon people have ever borne the memory of Thomas L. Kane in grateful remembrance, for the disinterested voice, which, in the hour of their distress and desertion, he thus raised so fearlessly and so potentially in their behalf.

In response to criticisms made upon this famous address, Colonel Kane, not to be intimidated by an adverse public sentiment, stated that he not only meant to deny that the Mormons fell in any respect below the eastern standard of morals, but wished to be distinctly understood as ascribing to them a correctness of deportment and purity of character above the average of ordinary communities. Of the women, he said that his memories of them were such that he could not admit that their character was a theme for discussion, since they were eminent for all that Americans dignify with the names of mother, wife and sister.

Upon Colonel Kane's return to the East, he sought to procure a territorial government for Utah. We have it upon the authority of Hon. J. M. Bernhisel, Utah's first delegate to Congress, that Colonel Kane refused the nomination as governor, and successfully urged the appointment of President Brigham Young. When the character of the latter was attacked in public prints in 1851, President Fillmore addressed a communication to Colonel Kane asking whether the charges made were true. The Colonel replied that he had no wish to evade the responsibility of having vouched for the character of Brigham Young and his fitness for the governorship; that he was able to speak on these subjects from his own intimate personal knowledge.

Those familiar with the early history of Utah will recall the incident of the "Runaway Judges." The first non-Mormon officials of the territory were received in a kindly manner by the people of Utah. Mr. Bancroft, the historian, says: "Had they been men of ability and discretion, content to discharge their duty without interfering with the social and religious peculiarities of the people, all would have been well; but such were not their character or policy. Judge Brocchus especially was a vain and ambitious man, full of self-importance, fond of intrigue, corrupt, revengeful, hypocritical." It seems that Judge Brocchus had requested the privilege of addressing as large a congregation as possible concerning the donation of a stone to the Washington monument. President

Young, cheerfully complying, permitted him to address the general conference held in September, 1851. "During his remarks," continues Mr. Bancroft, "he drifted into the subject of polygamy, directing his discourse to the women, whom he admonished to a life of virtue." The congregation was exasperated beyond measure. President Young said that "the sisters felt indignant enough to have chopped him in pieces." The President himself, replying to Judge Brocchus's attack, spoke in some degree of temper. "But for this man's personalities," he said, "I would be ashamed not to leave him to be answered by some of our small spouters—sticks of his own timber. Such an orator, I should suppose, might be made by down-east patent, with 'Comstocks Phonetics' and 'Electric Primers.'" Chiefly as a result of this imprudence, and partly by reason of dissatisfaction brought about by their banishment to the western wilderness and the meagre salaries attached to their positions, four of the officials named, including Judge Brocchus, decided to return to the Eastern States and to resign their positions.

At the time of their return, Jedediah M. Grant was in New York, and he, in collaboration with our friend, Colonel Kane, prepared a series of articles for the "*New York Herald*" (only one of which, however, was printed in that journal), which, as examples of humor, and quaint description, are as fine as almost anything in the language. "Announce you," wrote Mr. Grant, in beginning his first letter, "that I am a Mormon Elder, just arrived from Utah—Mayor, in fact, of Salt Lake City, where my wife and family are still living—a preacher, brigadier of horse, and president of Quorum of Seventies, and the like * * * I must say I have had my doubts about writing out upon these matters, my doing so not being approved by our delegate in Congress, Dr. Bernhisel. The Doctor is one of our gentlemen at home—a real gentleman, and would not say a rough word, or do a rough thing to hurt the feelings, or knock off the spectacles of any man in the world, but I am no gentleman, in his sense at least, and have had spite enough put upon me personally since I came eastward, to entitle me to any amount of self-defense." And so on, throughout. Just what share the two authors of these piquant letters had in their preparation, is impossible to state; but I imagine that Mayor Grant furnished the matter and main part of the language with embellishment here and there by the more practiced hand of Colonel Kane. I need scarcely recall the fact that the upshot of this incident was the demand on the part of the administration, through Daniel Webster, Secretary of State, that the runaway officials should return at once to their post, and that upon their failure to do so, their successors were immediately appointed by the exasperated administration.

Conspicuous as had been the services of Colonel Kane during the year that we have been considering, he was yet to perform for the

Latter-day Saints more effectual and equally characteristic self-sacrifices. This crowning opportunity for friendship came during the so-called "Mormon Rebellion" of 1857-8.

The enemies of the Mormon people had persistently attributed to them the attitude of hostility to the United States government. The people had some characteristics and some aspirations, which, no doubt, in the minds of superficial observers, would justify the charge—I refer to their gathering together in communities, contrary to the universal rule among the churches, (to which cause Governor Ford of Illinois ascribed most of their ill-treatment in that state); their unity, formerly, in political matters; their exclusiveness; their pretentious assertion that their Church was established through direct revelation, and that their organization is the embryo of the very Kingdom of God, which, in heaven's due time, would be established to govern the earth. These considerations have ever been sufficiently potent to array against the devoted Mormons every sectarian and political influence to which they would not yield; and, in the days of the sojourn of the church in New York, Ohio, Missouri, and Illinois, were sufficient to arouse bitter persecution—and these, be it remembered, were days when plural marriage was not a factor.

President Pierce, in 1855, had re-appointed Brigham Young to the governorship of the Territory of Utah. For this action he was denounced alike by political friends and enemies. * * * President Pierce, though believing that he had made a mistake in the appointment, rigidly refused to remove him, but President Buchanan, Mr. Pierce's successor, resolved, upon the false and sensational statements of a few officials and of an interested mail contractor, to name a successor to the Governor. The person chosen was Alfred Cumming of Georgia. Believing, it appears, that the new appointee would be rejected unless accompanied by a sufficient force to install and protect him, the administration, without any sort of warning to the Mormon people and with some secrecy, in the summer of 1857, collected an army of about twenty-five hundred of the best troops of the nation at Fort Leavenworth, with orders to proceed at once to Utah. The inhabitants of the valleys were filled with suspicion and alarm. They had been expelled from Missouri by the organized militia of that state under an order of the Governor requiring them to leave the state or suffer extermination; their prophets had been foully murdered by Illinois state militia assigned to their protection, and they had been bombarded out of their beautiful city of Nauvoo—Illinois being either powerless or unwilling to protect them from this gross outrage; everywhere they had suffered the loss of their worldly possessions and scores of their numbers had perished either directly through violence or indirectly through diseases incident to their maltreatment. They were innocent of any conduct demanding the despatch of an expedition against them: their consciences

were void of offence toward the government, to whose aid they had lent the flower of their youth ten years before, whose banner they had raised upon this land when it was Mexican soil, and whose constitution they revered as divinely inspired. That, under all the circumstances, they resolved to oppose this unjust and unhallowed invasion by every recourse in their power was the wholly justifiable and inevitable determination of a brave and liberty-loving people. History can never place any other estimate on this resolution than that it was conformable to every rule of political ethics for the Mormon people forcibly to hold their aggressors at arm's length until there might be an opportunity to reason together—to ask the cause of this harsh and discordant display of force in piping times of peace.

(*To be continued.*)

THERE'S SOMETHING WRONG.

"What is the matter with the churches?" is a pertinent question. It can be easily answered in the light of Divine truth. The matter is that the churches are not keeping pace with the evolution of thought. Their creeds and doctrines are man-made and centuries old, formulated and enforced when people where kept in ignorance under the rule of priestcraft, and do not appeal to modern enlightenment. Many of the tenets which are persistently clung to by the clergy, offend the finer sensibilities of higher civilization. While the world has been crying for love, optimism and the development of the soul, the churches have continued in the old teachings of fear and awful mystery. While Christ really taught that men are the offspring of a Divine Parent, fashioned in His image and destined to share his glory, the sectarian churches have droned the doctrine of depreciation. "Man is a worm of the dust, a child of the devil; conceived in sin and born in iniquity, destined to burn in hell unless saved by grace, and that not according to works," but according to the unchangeable decrees of a terrible God.

So-called Christianity has pictured man as an unworthy supplicant for Divine favor which he hopes to receive without yielding himself to obedience further than to "believe." Christ taught that man is Divinely formed and that immortality and eternal life are his by right of inheritance, dependent upon full compliance with the commandment to "observe all things." The clergymen teach, "Only believe on the name of Christ and ye shall be saved." The Holy Scriptures teach, "Faith without works is dead," and "He that believeth on me, the works that I do shall he do also." John, the Revelator saw that the dead, small and great stood before God and were judged, "every man according to their *works*." In short, the main trouble is that the churches have drifted from the teachings of the primitive Church and are teaching fables which

do not satisfy the human soul. We needn't accuse them of this, for their own prominent men urge the getting "back to the word of God," whenever the subject is discussed in assemblies of churchmen. The call for the return to the *word* is a confession of departure from it. We join with those foremost thinkers among them, who seeing the plight of the churches, sound the warning to return.

But if they have wandered from the word, and do not have it, can they get back without superhuman aid? "The letter killeth, but the spirit maketh alive." The spirit lighteth the way and leadeth in the right path. They have wandered away from the word of God because they have lost the spirit. This spirit which "maketh alive" is supplied in the gospel of Christ as taught by the Latter-day Saints. It reveals the light of hope; it changes man from a cringing creature held by fear of damnation, to a son of promise serving his Maker in love.

It is plain that the institutions which have taken it upon themselves to map out a plan for man's salvation are utterly inadequate, and their hold upon men is becoming daily more insecure. It is natural for the spirit to require food. Such food is obtained only from the Fountain Head, through the channels ordained of God, and when anything else is substituted a lack of nourishment follows. The sectarian churches are trying to nourish their members upon husks, having lost the real food.

Then "get back to the word of God," as advanced thinkers urge. It has been restored by heavenly messengers in the day in which we live, accompanied by the Spirit which "maketh alive." It is direct from the "Source of Life," pure and undefiled, teaching the selfsame principles that Christ taught on earth in the meridian of time. The Lord's true disciples are preaching the word everywhere, "the Lord working with them and confirming the word with signs following." All the gifts and blessings which distinguished the Church of Christ in former days, are to be found in the restored gospel and re-established Church of Christ. The kingdom which the Prophet Daniel saw the God of heaven set up (Daniel 2: 44), "cut out of the mountain without hands," is on earth. The angel which John saw (Rev. 14: 6) flying "in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth," has come, and this gospel of the kingdom is being preached unto all nations as a witness. It supplies the Spirit, the hope, the promise and the life that are so lacking in the sectarian churches of the day. Prove it for yourselves by following the admonition of Paul, and "hold fast that which is good." "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." (James 1 : 5.) And let him accept *Truth* no matter what the source.

Cork, Ireland. D. M. Powelson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 24, 1910.

GIVE CREDIT TO WHOM CREDIT IS DUE.

We have received from an esteemed correspondent a copy of a poem which he desires us to insert in the *Millennial Star*. We do not comply with this request for one simple reason: While there is nothing objectionable in the poem, either in sentiment, style or principle, the name of the author is not given, and it is against our rules to publish anything without giving due credit, by name or initial, or nom de plume, unless the writer desires to remain incognito. Occasionally the word "selected" may be used in place of the unknown author's name, but this occurs when it has been so published in other magazines or papers. This gives opportunity for some remarks to which we direct the special attention of a few of our contemporaries and contributors:

Frequently original articles which appear in the *Millennial Star* are copied into other publications without mention in any way of the *Star* from which they are taken. We are always pleased when our friends think enough of the *Star* to copy what it publishes, and they are perfectly welcome to use anything they may select from our editorials or other writings. But they should have the courtesy to state the source whence it is derived, or at the least to place the words *Millennial Star* at the close. This is a rule observed in all well-informed, honorable and respectable publications. It may have been through a lack of knowledge concerning this that the rule has not been observed by those to whom we make reference. We can scarcely regard it as an oversight, because in some instances it has been several times repeated. After this gentle reminder, we think there will be no excuse for a repetition of the neglect.

Another thing: We occasionally receive articles for insertion in our columns which, in the main, are nothing but repetitions of whole paragraphs from the writings or discourses of prominent elders in the Church. It is usually easy to detect them, because of their style and their familiar sound or appearance. In all such cases, due credit should be given to the writer or speaker from whom the ideas and expressions have been borrowed; we use the mildest term at our command. It is quite allowable to quote from Church works or public discourses, but the quotations should be placed between inverted commas, and when used to any great length, the name of the author should be mentioned. This applies

to the works of both members and non-members of the Church. Occasionally persons who desire to furnish something for the *Star*, embody in their contributions not only the ideas and sentiments which they have obtained by study or by storing up in their minds that which they have heard or read, but adopt the actual language in which they have been expressed, and so give these contributions as their own while they bear the color of plagiarism, which is a mild term for literary theft.

Real originality is very rare. We are all impressed by what we hear and what we read, if we use the intelligence with which we are endowed, and we involuntarily adopt that which we thus obtain. And it is the privilege of everyone to acquire information from every source and to use it in the best possible way for the good of others. We should all be reflectors of light and disseminators of truth. But when we take bodily from works that we read or sermons that we hear the very sentences framed to express them, copying them in their entirety, and using them as though they were our own, we go beyond the bounds of honest liberty, and our appropriations are likely to be at once detected by the thoughtful and discriminating. It is not right to do this, anyhow, and we have been compelled in justice and fairness to reject some articles sent us, because they were simply copies without credit, and the purported contributor had no right to use them, except as the products of other minds and pens that should have been given the credit therefor.

We hope these remarks will not hinder our friends from using the talents with which they are endowed, for the benefit of the *Star* and its readers, from fear of repeating or enlarging upon ideas that they have obtained from other sources. For we do not intend to deter them in any way from such literary exercises when they express, in their own way, the sentiments and thoughts which have come to them, no matter from what source. It is only when they take, bodily, whole pages or paragraphs from some published work or sermon without giving due credit, that we enter our protest.

There is scarcely anything actually new now in the chief principles of that which is called "Mormonism," and therefore, we derive our knowledge concerning them from one another, and from that which has been written, either of old time or in these latter-days. And if we were to cease writing and preaching, unless we brought forth something really "new under the sun," we would have to stop all efforts in these directions at once. But we all have our way of conveying the ideas that we form or obtain from various sources, and should use the powers that God has given us in our own particular sphere and fashion, with a desire to aid in the diffusion of useful knowledge, and thereby to benefit our fellow creatures.

This can be done, however, without being wilful plagiarists, or

copyists, or refraining from giving due credit when we simply reproduce the efforts of others. Publishers as well as contributors would do well to profit by these few suggestions, which are made in all kindness and brotherly feeling, and with a desire to save our contemporaries and our contributors from the mortification of being considered unfair or uninformed.

C. W. P.

JOURNALISTIC IMPARTIALITY.

In the midst of the prejudice prevailing against the Latter-day Saints or "Mormons," it is very gratifying to notice the fairness and courage exhibited by a number of journals of this country. Several of them have opened their columns to refutations of the slanders that are circulated, principally from sectarian pulpits, and which are repeated by writers and other persons interested in defaming the people against whom their libels are directed, and in misrepresenting the principles and teachings of that which they call "Mormonism." Some of the papers in the great metropolis of Great Britain have shown liberality in this respect, and there are journals in different parts of the country that have followed this good example. We desire to mention some of the most recent instances of this kind.

The *Keighley Herald* a short time ago contained a number of letters attacking, in a most shameful and outrageous manner, the leaders and members of the Church of Jesus Christ of Latter-day Saints, and revamping worn-out and mouldy stories for the purpose of exciting mobocratic hostility. But that paper also inserted replies to those effusions, at the risk of displeasing many of its readers. It is now publishing a series of articles furnished by a non-"Mormon" correspondent in Salt Lake City, which put to the rout many of the scandalous tales that are commonly accepted by the uninformed multitude.

The *Cambridge Chronicle* a week or two since published a communication signed "Anonymous" which was after the usual style of anti-"Mormon" assaults, but that paper generously opened its columns to a vigorous reply from two of our elders laboring in that University centre. The *Dudley Herald* a few days ago, published a very well written and respectful though vigorous answer to an anti-"Mormon" article signed "Deacon," that appeared a week before. The *Accrington Gazette* of last Saturday gives a fair and copious report of an address defending the doctrines and doings of the Latter-day Saints, delivered before the Adult School of that thriving town. The speaker was Elder Benjamin R. Birchall, who lived for six years in Utah and went there as a Methodist minister for the purpose of converting the "Mormons," but after a close study of their faith and works, became a convert himself. He is a business man of high repute in Lancashire and has a story to tell of great interest, but in a very different spirit to the tales that

are told by people who know nothing about the subject. The *Accrington Observer and Times* also gave an extended report of the lecture.

We refer to these recent publications to show our appreciation of the impartiality therein displayed. We admire, not only this fairness but the courage it shows. For, it takes some bravery to stem the tide of popular opinion, particularly of a religious character. And we thank the editors who have thus proved that they are unbiased and bold, and hope that others will follow in their wake. Also that our elders who are capable of writing for publication will avail themselves of opportunities to defend their faith, without resorting to a spirit of retaliation or coming down to the level of their abusive assailants.

The press is a mighty power for good, as it is a force to be dreaded for evil. In contrast to the course pursued by the papers we have mentioned is that of the *Liverpool Weekly Post*, which has given place to numerous nasty and mendacious libels upon the Latter-day Saints, but when a letter from a young Liverpool lady was sent from Salt Lake City, giving a fair and well written statement of facts gained by personal experience and investigation, the correspondence was firmly declined. Sometimes comparisons are odious; at others, as in the case of the papers above mentioned, they are pleasant and worthy of all praise.

C. W. P.

STATISTICAL REPORT OF SCANDINAVIAN MISSION.

THE following report of the Scandinavian Mission shows that a good work is being done in Denmark and Norway; that the elders laboring there are meeting with encouraging results. Prospects at the beginning of this another year, are bright indeed.

Conferences.	Branches.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts distributed.	Books sold.	Meetings.	Families Visited in Tracting.	Families re-visited, not saints.
Aalborg.....	5	22	28	236	74	338	43	18	1	5	9816	132447	5106	1120	61683	4761
Aarhus	6	22	49	322	167	538	77	28		4	10056	106007	2653	1062	58839	5485
Copenhagen	7	26	61	481	132	674	94	56		10	9270	217336	6296	923	183159	4294
Bergen	5	16	19	212	81	312	53	16		7	6263	139080	4343	894	73344	1418
Christiania	11	28	91	671	217	979	77	52	6	8	10208	148588	3797	1610	72649	2311
Trondhjem..	5	14	14	120	30	164	24	2		3	2551	62518	2115	509	21895	1026
Mis'on Office		4														
Totals.....	39	132	262	2042	701	3005	368	172	7	37	48164	805976	24310	6118	471569	19295

THE COMET AND THE END OF THE WORLD.

THERE is a class of minds which cannot forego any occasion for an excitement. Every vagary, however preposterous, is seized upon to agitate and terrify themselves and others, alike weak-minded and ignorant.

The great comet whose advent is looked for about this time, is the latest topic for these fanatical alarmists. This selfsame comet appeared some years ago, and because someone, out of a thousand astronomers, had calculated that its path would bring it in collision with the earth, they concluded that the effect would be to destroy our planet, and that consequently the end of the world was at hand. Some fixed given dates for this catastrophe, and we are told that in certain parts of Europe the ignorant population was all excitement. The surmises of these people were incorrect, for the comet passed away into regions of space and was entirely lost sight of, only to return again after an absence of a number of years. While, during that interval, we have made rapid progress along the lines of astronomy, still we have that class of pessimists who refuse to be comforted by the knowledge gained; and who assert that the end of the world is nigh at hand, basing their fears on the event of a collision between the said heavenly body and our earth.

There are two points which need to be settled as to premises before the conclusions of these fanatics can be established. First, whether the collision will certainly occur; and secondly, if it should, whether the consequences would be so disastrous. Neither of these questions can be answered affirmatively according to the present lights of science, for the great body of astronomers deny that the comet's path will bring it into contact with the earth; and the more recent investigations of scientific men have led to the conclusion that the nucleus of these erratic bodies is composed of a substance so ethereal, that no more injury could result from a collision than would be produced by a cloud striking against a mountain side. This is ascertained from the fact that even stars, so minute that they would be obscured by a thin fog, can be distinctly seen through the comet's body. There is consequently no great reason for apprehension of damage from the expected celestial visitor.

This matter, however, furnishes another illustration of the readiness with which men can be put into a state of excitement by a phenomenon of nature or some casual occurrence, when the word of God, which presents considerations that at all times are calculated to excite the deepest concern, is to them a dead letter. According to this divine authority there is no one who can tell with certainty whether or not he shall be on earth at the close of the month. He may be in his grave to-morrow; and then, whether the comet does its disastrous work or not, will be all the same to him.

Instead of saying, "Lo, here," or "Lo, there," on the promulgation of every idle speculation, let each one see to it that he seeks first the kingdom of God; and it will matter little in what way it pleases Providence to call him from time to eternity.

14, Dunning Street, Middlesbro'. BEN A. CRITCHLOW.

FROM THE MISSION FIELD.

Release and Departure.—Elder F. H. Chambers, of the British mission, has been honorably released and sailed for home February 19th, 1910, per s.s. *Laurentic.*

Elders Address Sunday Afternoon Meeting.—Elders J. H. C. Wood and B. L. Murphy, laboring in Boston (Nottingham conference), report having been permitted to address a congregation of the local "Pleasant Sunday Afternoon" people. The elders received an invitation to call again soon and add to the remarks made on this occasion.

Remarkable Healing.—Sister Martha Hartopp, of Nuneaton, writes to say that she was the recipient of the blessing of healing to a marked degree recently. She was suffering from quinsy, and was in a bad state, when she called upon the elders laboring in the branch to administer to her. She was healed almost immediately. Sister Hartopp has been troubled with quinsy all her life, but never before has she experienced such quick and pronounced relief.

Sunday School Organized.—In the Lincoln branch (Nottingham conference), on February 13th, 1910, a Sunday School was organized by President D. W. Grover as follows: Superintendent, Elder D. C. Watson; assistant-superintendent, Elder William Greenwood; secretary and treasurer, Sister Fanny Skelton; organist, Sister E. Cheatham, and as teacher of primary class, Sister Clara Parker. Attendance is small at present, but the interest exhibited by saints and friends gives bright prospects for success in this splendid aid towards establishing the light of real religion here.

Arrivals.—The following missionaries arrived for Europe February 22nd, 1910, per s.s. *Canada*: James B. Castleton, Thomas S. Davis, Salt Lake City; Larcy Park Vickers, Nephi, Utah; Alma Linn Petersen, Huntsville, Utah; Christian Nielson, Payson, Utah; Clarence N. Pearson, West Jordan, Utah; William Johnson, Randolph, Utah; Thomas C. Parkin, William C. Mills, David E. Howard, Amasa R. Howard, Woods Cross, Utah; George Oliver Low, Cardston, Canada; Henry L. Jensen, Pleasant View, Utah; Samuel O. Bryson, Bountiful, Utah; Thomas F. McDonald, Big Cottonwood, Utah; George B. Sheffield, Kaysville, Utah; Thomas F. Winterton, George W. Daybell, Charleston, Utah; David M. Campbell, Providence, Utah; John T. Elliott, St. Anthony, Idaho.

Appointments.—The elders who arrived for the British mission, February 22nd, 1910, have been appointed to labor in the following conferences: Amasa R. Howard, David E. Howard, Birmingham; Thomas F. McDonald, William Johnson, Irish; Henry L. Jensen, Thomas S. Davis, London; George B. Sheffield, George Oliver Low, Leeds; Samuel O. Bryson, William C. Mills, Manchester; George N. Daybell, Norwich; David M. Campbell, Liverpool; Thomas F. Winterton, Nottingham; John T. Elliott, Thomas C. Parkin, Sheffield.

A Good Opportunity.—The elders of the Accrington branch report the good news that an opportunity was used to advantage in Accrington Sunday, the 13th inst., to place before a congregation of men in the capacity of an "Adult School," some of the beauties of "Mormonism." Elder Birchall was present and spoke for about forty minutes, being listened to most attentively, after which numerous questions were asked and answered by the brethren. Some of the utterances of those who listened are worthy of note. One man said: "I have preached against the 'Mormons' on the Market grounds, but shall never do so again." Another said: "I take it from your lecture this morning, that 'Mormonism' teaches man to save his body as well as his soul. That is more than the religions of the world do. I shall be pleased to hear more on this subject." And still another: "I am sorry I have been among the foolish ones in the past, to count 'Mormonism' as a degrading institution. I have never heard grander truths in my life than what you have brought before us this morning." The brethren were invited to visit the class again, which they will no doubt be glad to do.

Elders' Unpleasant Experience.—Elders Ellis and Powelson, while in Cork, Ireland, had an unpleasant experience on the evening of the 20th inst. with a mob. At 8 o'clock these two brethren were alone in the hall where they were to hold their meeting. It would accommodate about three hundred people. At 8:15 about two hundred men came in together and sat down without removing their hats or caps, and showing by their looks that they were evil-minded The brethren opened the meeting by singing, "O my Father." Elder Powelson offered prayer and then Elder Ellis sang Cardinal Newman's hymn, "Lead, Kindly Light." As soon as the brethren began to explain the purpose of their presence in the country, the trouble started. The intruders shouted, and kicked over chairs and tables, and threatened the missionaries with violence if they didn't get out of the city. Canes were brandished and hands uplifted, but the mobbers confined their operations to burning tracts, and *Stars* and books. Finally two policemen came in and quelled the disturbance and escorted the brethren to their lodge. Some of the men who took part in breaking up the meeting looked out

of place in such company. And, they were nearly all Catholics! The policemen were friendly and courteous. The Elders are still at their post.

Baptisms.—On Wednesday evening, February 16th, 1910, one convert of the Sunderland branch (Newcastle conference) was baptized in the Turkish Baths by Elder E. S. Grant, and confirmed a member of the Church of Jesus Christ of Latter-day Saints at the water's edge.

A baptismal service was held in the Bridgement Street Baths, Bolton (Manchester conference), on Wednesday evening, February 16th, 1910. A number of members and investigators were present to witness the ceremony. Six persons were baptized by Elders John M. McMurdie and Arthur J. Munns.

On Tuesday evening, February 15th, 1910, the Hyde branch of the Manchester conference held a baptismal service at the Gorton Baths, Bellevue, in which five persons were added to the fold of Christ. The ordinance was performed by Elders Luman G. Taylor and William S. Glenn.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, on February 20th, 1910. Three persons were baptized by Elder J. H. Eccles, Jr. About one hundred and fifty saints and investigators were present.

At a baptismal service held Tuesday evening, February 22nd, 1910, at the Livingstone Street Baths, Birkenhead (Liverpool conference), three converts were admitted into the Church. The ceremony was performed by Elder J. M. Bernhisel, Jr. One was from Bootle and two were from Birkenhead.

District Meetings.—On Sunday, the 13th inst., a district meeting of two sessions was held in Norwich. President John A. Horton and eleven traveling elders were present. The afternoon session began at 2:30. President Horton welcomed those who were present and spoke briefly on the work of the Latter-day Saints. Elder Robert Shepherd spoke upon the advantages of having present day revelation. The subject dwelt upon by Elder A. C. McCombs was, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Elder C. V. Wynder quoted the eleventh "Article of Faith," basing his remarks upon the idea of freedom of worship. When the meeting had been called to order at 6:30, Elder George Williams spoke at length upon the principle of faith and the personality of God. Elder E. M. Perkins followed with a fine discourse on "The Resurrection and Judgment." Elder J. D. Stevenson was the concluding speaker. He pointed out the different degrees of glory in the "many mansions" in the Father's house.

A district meeting of the Portsmouth branch (London confer-

ence) was held Sunday afternoon and evening, February 13th, 1910, at Portsmouth. President Don C. Rushton and Elder A. E. Reed came from London, and they, with Elders Lester J. Robbins, Percy L. Labrum and J. H. Carter, addressed attentive audiences of saints and friends. The general and local authorities were unanimously sustained. All present were very much impressed with the remarks, and enjoyed the spirit of the meetings. The prospects are brighter than ever.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VI.—Text: Acts. 6: 5. 6; 8.

I. PHILIP.

1. A man of good report. (Acts 6: 3.)
2. Selected to minister to the needy. (a) Set apart by laying on of hands.

II. IN SAMARIA.

1. Preaches Christ. (a) Effect upon the people. (b) Effect upon Simon. (c) Baptized by Philip.
2. Peter and John go to Samaria from Jerusalem. (a) That they might confer the gift of the Holy Ghost. (b) By the laying on of hands.
3. Effects of the gift thus bestowed. (a) Upon the people. (b) Upon Simon. (c) Peter rebukes Simon.

III. THE EUNUCH CONVERTED.

1. The angel of the Lord directs Philip.
2. Sees the Eunuch reading from Esaias.
3. Philip explains the Scriptures. (a) Effect upon the Eunuch. (b) Baptized by Philip.

(Note: Bring out in this lesson the manner of conferring the Holy Ghost; the necessity for Peter and John to go to Samaria, and the manner of baptism indicated in the case of the Eunuch.)

DIED.

WEST.—Naomi West of Draycott near Derby. She was born January 2nd, 1837 at Castle Donington, and died February 7th, 1910. She was baptized in 1894 and and has remained faithful until the end.

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